THE

"HINDU MESSAGE"

A Weekly Review of Indian and World-Problems from the Hindu Standpoint.

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The **Hindu Message** stands for

(1) The Maintenance of British supremacy with self-government for India,

(2) Co-operation with the different communities of India without prejudice to Hindu Dharma,

(3) Education of the Hindus as an integral part of the Indian Nation,

(4) Advancement of Material prosperity on a spiritual basis and

(5) Dissemination of pure Hindu Culture.

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A Vision Of India.

THE GANGA—VIII.

By K. S. Ramaswami Sastri, B.A., B.L.

And in the forests of His matted hair
He locked up thy earth-shattering puissant might
In thy swift rush from heavens's highest height
That thy great force the waiting earth might bear.
Thy hastening streams full-dowered with beauty fair—
Bhagirathi and Alakananda bright
And hundred other streams most fair to sight—
Then mixed their waters full of sweetness rare.
Past towns and forests great and Asrams sweet
Thy waters white did haste the world to save
While fragrant breezes gladly did proclaim
Thy coming from afar with blessed feet
And foam-fringed robes which in the breeze did wave
And fragrant mouth that sang God's holy name.

The Hindu Message

THURSDAY EVENING 21, MAR. 1918.

Indian Deputations to England.

The Secretary of State is still here, but will soon be going back. We know that he will take with him "sober and sane proposals" for satisfying the Congress demand for self-government. Whether they will turn out satisfactory remains to be seen. We have already expressed our misgivings, and stated that nothing will satisfy our leaders which will not enable us to take the measures needed to put an end—an early, an immediate, end—to the chronic state of starvation, of suffering, of silent sinking into the abyss which is the lot of the masses of the Indian people. Self-government is *largely* a means to the gaining of this end, and does not *merely* indicate an aspect of the universal feeling of aspiration for a higher life of national self-consciousness or self-respect. This is, in truth, what differentiates the agitation in India from the Irish movement with which it has largely synchronised. In Ireland, too, *before* the grant of those subsidies from the British treasury which were made for securing to tenants those concessions which have converted a harassed tenantry into secure proprietors of small holdings, popular outbursts of various kinds such as the No-Rent Agitation, the Plan of Campaign, &c., occurred as the outcome of the economic conditions underlying the agitation for Home Rule. In India, the economic disease is more desperate than in Ireland or elsewhere, and demands the application of a radical remedy; and we are at last bold and vocal enough to declare the national demand that self-government alone can enable us to apply the remedies we need.

All this must by this time be fully known to the Secretary of State, and if his stay in our midst has only helped to make him "sane and sober" to a degree to which he has hitherto been a stranger, instead of making him rise up in arms against the continuation or perpetuation of so disastrous a situation and so awful a prospect, he has undertaken this pilgrimage of his in vain. We trust that this is not the right version of the situation, and nothing can be more deplorable from the Indian point of view. If anything could have prevented this, that thing should have been looked to during Mr. Montagu's stay here. The expectation or solicitation regarding a "calm atmosphere" which came to us from high quarters and which Indians have endeavoured to satisfy to the extent possible in the conditions prevailing in various parts of our land, was meant to enable the Secretary of State to conceive his measures in a *broad* and *liberal*, not a "*sane* and *sober*" spirit.

The question now is, what is the right thing to do? To hurry on the deputations to England in the fear or anticipation that the British electors would otherwise be captured by our active enemies,—*or* to wait and see how the Secretary of State comports himself in the performance of his difficult task on his return to England? If the appeal of India's enemies to "the ape and tiger" elements dormant

in the sub-conscious mind of man, succeeds, and our representatives arrive in England too late, the Secretary of State can only pass on to the Ministry "the sane and sober" proposals which he carries with him from India. If, on the other hand, our representatives precede him and secure a popular hearing for the Congress demands and proposals, the Secretary of State will be helped to reveal *his own plans and proposals for reform* and secure their acceptance by his colleagues in the War Cabinet. It is this view that has induced the Home Rulers to hasten the departure of their representatives to England and to instruct them to interest the British electors in time on behalf of their own reform programme.

Such is the prevailing view everywhere. If a deputation is wanted and must go, we certainly think that the earlier it goes and the longer it stays, the better for the cause it represents. A thing that is worth doing is worth doing well and thoroughly. If it is worth our while to send Indian representatives to educate British opinion on Indian affairs, deputation after deputation will have to go and do their work, too, in a conscientious and thorough-going manner. We know well the strength, activity, and unprincipled audacity of our enemies of the Sydenham set in England and the old gang or school of bureaucratic opinion and influence here; and it is well to begin the struggle against the opposition in good time and in the best fighting style.

But we must not fail to turn to the other aspects of the question. *First*, will the British Ministry continue along the course they have chosen in the spirit above indicated? They have voluntarily come forward not only to declare the ultimate aim and goal of British policy in regard to India's future political evolution and destiny, but have sent in Mr. Montagu as an ambassador of peace and good-will, and as an indication of their own *present* aim and objective in Indian policy. Will it be wise or prudent to suggest that we have no confidence in their goodness, wisdom, statesmanship or honesty of purpose? Is it necessary to enlighten the mind of the British elector as an aid and preparation for the support or growth of the spirit of enlightenment? In the *second* place, are such efforts likely to be of any value and advantage at a time like the present when we know that the war is taking an unexpected turn? The German army has received a sudden accession of strength in reinforcements, munitions, &c., in the Western front. Moreover, there are signs of German advance not only into various parts of the interior of Russia, but even into Siberia, on the borders of Turkestan, and towards the Palestinian, Mesopotamian, and other fronts. There are also signs of aerial inroads from Germany becoming more frequent and more threatening. At such a time, will the Indian representatives' chances of a hearing be as great as we should desire them to be? No doubt, the Labour sympathy is already in some degree assured to India. For, the Labour party have passed a resolution in which the following sentence occurs:—"The Labour party accepts the principle of self-determination for all peoples and believes that this can be secured for Egypt and India by a rapid extension of Self-Governing Institutions on Dominion Lines." But we feel that such a declaration

may mean much, or may mean little, —according as the sense in which men understand the word '*rapid*' varies. Hence we cannot set much store by so vague a statement. And then we have to estimate exactly the extent of the influence which the Labour Party exerts in the inner councils of Mr. Lloyd-George's Ministry, especially at so troublous or expectant a time as this, when only those sections of the British Community whose resources and talents can alter the course of the war are likely to wield the greatest influence in the United Kingdom and the Empire.

We think, therefore, that, even while the Indian deputations are being looked after with a view to the continuity of their succession or the efficiency of their work being maintained, it is equally important that our agitation here must be fully developed. We must continue to express our unalterable conviction that the cause of India can only be lost or won in India, aud not elsewhere. Let us, if we can, establish a closer union of hearts than ever among the Indian people. That will help us more to win this great constitutional struggle in the end than the piling up of stumping campaigns on British platforms, and secure our strength and freedom on a basis of adamant which will last for ever.

A Weak Point in Hindu Society.

The multiplication of New Communities has for several centuries been a weak point in the Hindu social constitution. Whenever a new interpretation of truth and life is given by a great teacher either on the basis of the Veda, or on an entirely independent one, the new interpreter or his followers have at once proceeded to form a new community with a caste organisation of its own. This has been a besetting sin with us ever since we left the Puranic period behind. The process, we think, began with Buddha and his contemporary, Mahavira. When they founded their religious systems, they formed distinct communities of their followers with their own separate rituals, regulations, and modes of life. Then the Buddhist system underwent a change under the lead of Asvaghosha. The Jains, too, separated into two great sects. When, later on, Hinduism revived, there began a regular craze for forming more new and separate communities. The process was renewed every time there was a fresh interpretation or need for change. Not only the great systems of Sankara, Ramanuja, and Madhva, but every other variation of them resulted in the formation of a new community. In Punjaub, in Hindusthan, in Bengal, in Maharashtra, and in all parts of the Dravidian country, reformers of various schools and views appeared during the mediaeval period of Indian history, and each has left behind him a new community. Over and above these intellectual or spiritual movements due to the appearance and influence of great teachers, there has been also a parallel movement of separation into communities based on mere local habitation or variety of dialects; and this movement has been an equally great—or even a worse—source of social separatism or sectarian division. A third or fourth parallel source of division has been that into right-hand and left-hand castes or factions whose very origin remains an insoluble enigma

to students of comparative religion and history.

Nor is the modern epoch in India lacking in the activity which helps to add its own quota to our ineradicable tendency to multiply social and sectarian divisions. We have the various branches of the Brahma Samaj, the Prarthana and Arya Samajes, the Swami Narayan group, &c., which command each the allegiance of its own separate community. Then the Theosophical Society has come in, bringing its own cleavage; and its separatist methods are marked by peculiarities which defy exact calculation or definition owing chiefly to its division into exotericism and esotericism, and its President's resolve to destroy the Brahmin caste.

Some have supposed that the present movement for national unity which, within the last thirty years, has had a great development, will act as a check on the separatist and sectional tendencies which have exercised so fatal and abnormal an influence and brought upon us troubles in abundance arising from social division and strife. But we are not wanting in men and influences similar to those which have worked evil in the past. In South India, to-day, we have two great centres of new movements which—we suppose—are still in their infant (or even embryonic) stage and so have not attracted much attention. One is Madras where the Suddha Dharma Mandala which has its seat of inspiration in the Himalayas has found its champion and leader; and the other is the Yoga School at Kumbakonam. Both have already some followers who are enthusiasts, and are trying to disclose the literary sources, or at least to formulate the religious propositions, to which they give their adhesion. Both are trying to form new communities distinct from any that exist. Both hope to spread some day over the entire habitable globe.

We think we have said enough to show that this fissiparous process of forming new communities which has long gone on unchecked has reached a stage when it has become a national evil. We think that the time has come when at least the chief vedic communities must devise a working scheme of sinking their divisions and finding a means of rapproachment. We do not by any means wish to object to, or to reject, the marvellous systems which the great Acharyas of all schools have constructed and which have had able champions and controversialists among their followers. What we think is that these great systems of Vedic thought and practice should not be converted into narrow sects, as the present followers of each of them imagine themselves to be at present. The Acharyas or founders of them at least have not stated in their works that they desired their followers to form an exclusive body or sub-caste of the Hindu Community. We think that all the existing sub-divisions of the Brahmin caste can safely contribute followers to each system without the Acharyas losing their hold and influence among the caste as a whole. That hold and influence is due to the depths sounded, and the heights scaled, by the giant might of their intellect and spiritual power, and not to the fact that their followers form a secret conclave drawn exclusively from one sub-division of the Brahmin caste. The result of this narrow and exclusive policy is that the systems began to be neglected,

their differences accentuated, and their study confined to a very few scholars. They threatened to become almost extinct, and it is mainly to the exertions of a few English-educated men that we owe the revival of recent years and the holding of annual assemblies of the Pandits of each communion. At a time when numbers of Brahmins are anxious to give up their Brahmin caste and are violating many of the ethical and spiritual injunctions known as acharas, those who still wish to remain faithful to them must come together and form a united community in order to fight those who want to destroy the entire caste.

We should not be understood to say that the various existing divisions must be at once effaced so that the Brahmins of all the orthodox schools of Vedic thought may be combined into one caste only. The time for such a fusion is not yet. What we at present advocate is that the followers of each of these schools may be drawn from all sub-divisions of the Brahmin caste, so that the thoughts and words of the Acharyas may be made available to all members of that caste. We advocate an intellectual and spiritual communion of all Brahmins who possess the capacity for it, not a communion of interdining and intermarrying Brahmins—at least for the present. "In the Kingdom of Heaven there is no marrying and giving in marriage,"—nor need there be dining *salons* and refreshment rooms. Finally, we wish to say that we are not alone in expressing these views, we have also the sympathy of many learned men who have mastered the orthodox systems of Vedic thought and who are equally anxious to maintain the Brahmin caste and our Hindu Dharma for ever.

Olla Podrida.

In the *New India* dated 9th March 1918 there is a significant sentence in the leader which deals with the work of the Theosophical Society during the year under report. It says that the work of the society should not be judged so much by the increase in the number of members as by the general pervasion of life by theosophical ideals. So the cat is let out of the bag after all. Theosophy came as a student of religious and after establishing itself as an inmate in the house of our culture claims to teach Super-Hinduism. Its text books are a hotchpotch of everything and nobody knows what it is or what it is not. As was said of corporations it has not got a body to be kicked or a soul to be damned. Its invertebrateness passes for catholicity and its ogling at industrial development and casting sheep's eyes at politics pass for liberalism. What is the meaning of this increasing pervasion of life by theosophical ideals? It means that theosophy tried to capture the grown-up men before and found them a slippery lot and that it now tries to catch the youth of the land because if you catch the human animal young you can make of it what you like at once and for ever.

* * *

Have you noticed a new feature about Madras speeches now-a-days? Madras speeches are in no way wiser than Moffusil speeches and yet "what passes for genius at Madras"—in the words of the famous educationist T. Gopala Row—is duly wired forth to the ends of the earth while Moffussil wisdom is buried "deeper than ever plummet sounded." But that is an old story. The new feature is that each speech is followed by two or three columns of musings by G. S. A. in the spirit which is described well, though in slang, by the words, you scratch my back, I will scratch your back. In the *New India* dated 18th March 1918 we have what is clearly a valuable study in Journalistic psychology. I cull here a few of the very discriminating superlatives scattered in prodigal profusion at page 7. "Mr. C. P. R. made a true point .....One of the *finest* speeches was that of Mr. S. Satyamurti, whose *fire and*

eloquence stirred the audience to its depths. Mr. Satyamurti is evidently one of the younger *leaders* in this Presidency, for he writes enthusiasm with on obvious *depth of true sincerity*, and adds to his *brimming patriotism* a *comprehensive study* of the political situation......The cheers that greeted him as he rose, and the *storm of applause* under which he resumed his seat ....a *fine* speech in Tamil from that *practised orator and humorist*—Mr. Balasubramania Iyer. The *house rocked with laughter* ....Every speech was full of cogent matter... ..." I may add for the information of my readers that the exhortation in the fifth column of the above said issue is signed by "S. Satyamurti, Secretary, Executive Committee, National Education Week."

* * *

By the bye what is this muddle about the belated Congress deputation, about the casting vote, about preparing the ground, etc. etc.? We have read of Louis XIV pompously proceeding to receive the surrender of the ports already invested and reduced by his great generals. How far does this analogy go?

* * *

In the Imperial Legislative Council when Mr. Sarma moved his resolution about the formation of Provinces on a linguistic basis, Mr. Jinnah twitted him with bringing forward the resolution by way of making a bid for popularity in his own province. They are setting a nice example of decorum in the premier popular assembly in India. Oh for the lost composure and serenity of life and thought in India!!!

* * *

The National Education Week is drawing ever nearer and the number of appeals and responses is getting ever larger! The latest method is the selling of lecture-notes on aspects of national education in relation to national life. Each memo of lecture-notes is *worth* 4 annas. Then we are to have special ceremonies in churches, mosques, and temples. Then there are to be fresh bromide enlargements of the new saviours of India, of the heroes of the hour, of *Jagaddhatas* and *Jagaddhatris*.

* * *

There are to be ladies' committees because their eyes "must rain influence and adjudge the prize." Then there are Hebbar's posters, priced at Rs. 2 to 5 according to size. A patriotic tannery is going to make new shoes out of old motor tyres for the sake of national education. Then last but not least is the famous blunder of G. S. A. for which N. S. Subramanyam upbraids him. O sense of propriety and proportion, where art thou fled?

* * *

As I write these notes there comes a description of "yesterday's meeting" in the issue of the *New India* dated 16th March 1918. There is in it an audible patting on the back of "Younger Madras." Hitherto we were hearing of *Young India*. Now we have the comparative. Very soon we shall have "*Youngest Cape Comorin*." Now for an extract from the musings. Mr. Satyamurti's speech together with Mr. Balasubramaniam's humorous sarcasm, were the *pieces de resistence*, and an excellent repast they both proved." Mr. Ram-Das is said to have been "solid and convincing." Quite naturally, as solid things are always convincing.

* * *

In the *Goings To and Fro*—I beg pardon for my profanation—there is an ill-suppressed jubilation over songs with the refrain "Jaya Vasanta Mataji" by *Indian girls* and shouts of "Besant Mataki Jai" by *Indian boys*. These are the hopefuls of our land!!!

* * *

Remember, please, that India will live even after Sunday, April 7th.

SCRUTATOR.

Our Social Problem and the Bhagavad Gita By K. S. Ramaswamy Sastri B.A., B.L.

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Hindu Society

Under Vikramaditya VI, the Chalukyan (1031—1126)

(By A. V. Venkatarama Aiyar, M.A.)

A.—Social.

As to the general condition and character of the inhabitants the words of Hwan Thsang about the early Chalukyas may as well be echoed of their descendants in the eleventh and twelfth centuries. "The natives are tall and haughty and supercilious in character. Their manners are simple and honest. Whoever does them a service may count on their gratitude, but he that offends them will not escape their revenge. If any one insult them they will risk their lives to wipe out that affront. If one apply to them in difficulty they will forget to care for themselves in order to flee to his assistance."

The type of natural beauty among women of the Kuntala land was the same then as now. A slender waist, feet red below and on the sides, high breasts, red lower lip, large eyes, thick eyelashes and dark profuse hair were the characteristic marks of the genteel and beautiful lady of the age. She put on ornaments on the ankles and on the five fingers, rubbed herself with saffron (*kunkuma*) on the breasts when bathing, had a single garland of pearls (*ekávali*), wore ear-ornaments (*kundala*), adorned her face with designs of creepers and leaves drawn on sandalwood paste, used lamp-black to cool the eyes, had a mark on the forehead of comphor or something of a dark-red colour, dressed her hair in such a manner as to have some stray locks beautifully suspended on the forehead, used a hair-perfume (*krishnágaru*) and put on garlands of flowers on her head.

She had a jacket to cover the upper part of her body and lower down wore a separate cloth which did not, as now, pass between the legs but which could be easily put on or off.

Of the several modes of intellectual diversion of kings may be mentioned practice in arms, horsemanship, training of elephants, wrestling, cock-fighting, bringing up of dogs, poetry, music, dancing, sports in gardens and fields and mountains and sand banks, games, etc.

The queens were invariably governors of provinces, large or small, fertile or otherwise, according to their hold on the affections of the king. They were given these provinces for their *angabhoga* (pin-money). These they administered themselves or through a number of deputies. There were several ranks among the various queens of the royal household. The chief or senior queen was known as *piriyarasi* or *pattaráni* or *agramahishi*. Thus Mailáladevi and Hoysaladevi were the *piriyarasis* under A'havamalla and the latter proudly styled herself as the breaker of the pride of co-wives. Similarly, Chandralekha and Lakshmádevi were the chief queens of Vikramaditya VI and the latter ruled in Kalyan the capital of the empire, exercising equal authority with the king. The same was the case with the Chola contemporaries.

The women of the upper classes accompanied their husbands to the hunts and battle-fields. Akkádevi, the sister of Jayasimha and the aunt of A'havamalla was the ruler of Kisukád—70. Like Boadicea of old and the maid of Saragossa she was a warrior-queen and laid siege to the fort of Gokâge probably to quell some local insurrection. She is described to have been a very *Bhairavi* in battle and in destroying hostile kings: charming by reason of her virtues (*gunadabedangi*); and of one word (*ekavâkye*). These instances certainly point to a high state of learning, military training and freedom among the gentler sex. We hear even of a *strirâjya* or a country of the Amazons under the suzerainty of the king of Kashmir somewhere at the foot of the Himalayas. The high class women were often proud and addicted sometimes to the use of spirituous liquors. Dancing, drawing and singing formed the ordinary accomplishments of every Hindu household—poor and rich, low and high, each in its own degree. The women spoke Prakrit and occasionally Sanskrit. The lower class women who could not afford solid gold and silver jewels used lac inside them. There was also prevalent the custom of tonsuring the widows.

The Chalukyas of the Dekkan had a great tenderness towards animals. Horses were given an intoxicating drink (*madira*) when they were tired after hard labour during the day. They had armour on them when they were made use of in battles.

The Hindus of the eleventh century had

as now immense belief in astrology and supposed that the planets exerted an influence for good or evil on the course of men's lives.

There is a reference to the hook-swinging festival in which a Sudra offered himself to be suspended by a hook (*sidi*) fastened through the sinews of the back and swung round, the endurance of the torture being supposed to gratify the god. Far more pleasant and of a wholly different nature was another festival, known as *Dolotsavam* (swinging the cradle), in which the young and the old, men and women, joined together, swung the *dola* (plank), sang songs and made themselves merry at the commencement of Spring, the season of plenty and mirth. Even now the festival is observed in Ganjam and Vizagapatam districts.

Boys learnt their alphabets by writing them on sand—a method even now prevalent in the pial schools of rural districts. The education imparted was almost encyclopædic and comprised such subjects as the vedas, the sastras the smritis, grammar, policy, astronomy, astrology, dialectics, rhetoric, poetry, music, painting, architecture, medicine, etc. The 1300 Brahmans of Begur Agrahara are said to have been well versed in the four vedas; with their *angas* and *upangas*, the sastras, the eighteen smritis, puranas and kavyas (dramas) and in their interpretation. They are said to have been also much skilled in Nyâya, Vaiseshika, Lokhâyata, Bauddha, Mimamsa, and other sastras and agamas. Shikarpur inscription 126 contains an elaborate praise of Lakulesvara—a Siva teacher and the founder of Lakulasamaya—who is said to have been a lion in splitting the skulls of rival debaters, a sub-marine fire to the Bauddha ocean, a falling-star to Digambara speakers, an inveterate enemy to Lokhayata, Sankhya and Advaita luminaries. Excellence in literary composition was considered to be the highest goal of general education. Mallideva or Mallikarjuna *alias* Somesvarapandita is said to have been a master of eloquence, a Brahma in memory, quick in composing; emperor of mnemonics (*dhârana sârva bhauma*); *âdipattukavi*. He is praised as an Iswara among poets and is also spoken of as a skilled *avadhani* composing poems extempore, repeating a number of stories from mere narration and making calculations in any given figures. These give an exalted but none the less a true picture of the high learning of the times. The advance made in sciences was no less remarkable. There is a reference to the atomic theory—the formation of bodies by means of atoms. Scientific explanation of natural phenomena was also well-known. "Rain is caused by the heat of the sun drawing off water from the surface of the ocean." The age was not, however, remarkable for any great original treatise in science, arts or religion. It was mainly an age of systematization and of definition and commentaries. "The attention of the Brahmans was for the first time directed to reducing the civil and religious law to a system or towards its codification. The texts or precepts on the subject were scattered in a great many smritis and puranas and often there were apparent inconsistencies and the law was doubtful. *Nibandhas* or digests, of which we have so many, began to be written in this period, but the form which they took, and which even now is one of the recognised forms, was that of commentaries on smritis. Vijnanesvara, the author of *Mitakshara*, flourished in Kalyan during this period and his work was a commentary on the smritis of the great sage Yajnavalkya. The same movement was continued by Hemadri in the thirteenth and by Sayana in the fourteenth centuries."

The century under reference witnessed also the slow evolution of a new style of architecture—neither the least extensive nor the least beautiful—of the three styles into which Hindu architectute naturally divides itself. Situated as it was locally half-way between the Dravidian and Northern styles, the Chalukya style retained or borrowed occasionally a feature or form from the one or the other but not to such an extent as to obliterate its individuality or to prevent its being recognised as a separate and distinct style of architecture. The Chalukya style was naturally evolved from the Dravidian, preserved on the whole the general plan of the Dravidian shrines and was but an embodiment of Chalukya details engrafted on Dravidian buildings. The earliest temples were not always clearly marked off from the Dravidian type and it was only by degrees that the Chalukya style acquired its distinctive character. Their *sikharas* or towers either show the curvilinear outline of the

Northern style or the storeyed pyramids of the Dravidian. Later on the corners were made more prominent by flat increments placed over them and the projections on the walls were but slight. The *sikhara* or roof soon lost the distinctively Southern storeyed form and became stepped, forming pyramids of different heights with breaks corresponding to the walls. Still later the plan often became star-shaped—though the rectilinear form and plan is kept in the specimens found in Bellary. A favourite arrangement was the grouping of three shrines round a central *mandapa* or hall. Stone windows specially belong to the Chalukya style.

Chalukya carving exhibits marvellous intricacy and artistic finish in even the minutest details. The ornament is generally completely undercut and sometimes attached to the solid masonry by the slenderest of stalks. Its general principle was based on a broad mass of foliage standing in high relief from a narrow but deeply undercut background. Colonel Meadows Taylor has remarked thus about Chalukya carving: "No chased work in gold or silver could possibly be finer and the patterns to this day are copied by goldsmiths who take casts and moulds from them but fail in representing the sharpness and finish of the original...... The carving in some of the pillars and lintels and architecture of the doors is quite beyond description."

Chalukya sculpture also shows the greatest possible exuberance of varied forms boldly designed and finely executed.

All the Chalukya temples with a few exceptions are constructed of a species of hornblende as porous as marble. It is said to be soft on being quarried and to harden on exposure to the weather. It is thus admirably adapted to sculptural work, for, while it readily lends itself to the carver's skill, centuries of exposure do not diminish its sharpness. The workman was no doubt greatly assisted by the pliability of the material on which he had to work but his complete mastery of the art is none the less remarkable.

The area over which the style extended includes Mysore and the Kanarese districts and the valley of the Tungabhadra in the South. The Dharwar district may be regarded as the cradle of the style. Specimens are also to be found in Bellary. It is in Mysore, however, that the style attained its fullest development and the highest degree of perfection in the three centuries from 1000 A.D. to 1300 A.D., and the double temple at Halebid (Devapuri or Dwarasamudra) may be regarded as one of the most marvellous exhibitions of human skill.

Andal's Tiruppavai.

(BY V. BHASHYAM IYENGAR, B.A., B.L.)

(continued)

The Gopis have all now collected themselves and are in front of the Lord's mansion. In the sixteenth stanza, they request the gate-keepers of the outer and inner courts in succession, to open their precious portals and let them inside. After the Putana incident it was not an easy matter to persuade the guardians of the Lord's mansion to believe in the good faith of even women, but the Gopis humbly told them of the previous engagement with the Lord, who had agreed to give them the sounding *parai*, and succeeded in convincing them of their innocence and purity of heart and purpose, and getting admittance. In the next stanza, they roused, and were allowed to pass by, Nandagopala, the king, Yasoda, the best of women and light of the family, and Baladeva, the auspicious forerunner of the Lord and reach the innermost shrine, where the king of the celestials, who grew through the vault of heaven and fondly embraced the three worlds, with the touch of His sacred feet, lay clasped within the bosom of Nappinnai, His favourite spouse. These and indeed all the stanzas in our little poem, are quite lovely and occupy a very high place even judged by the ordinary standards of literary merit and outward sense, but their special attraction to the Vaishnavas consists in the *swapadesa* or esoteric meaning, that was intended to be and is conveyed by them. The grand principle lies hidden in stanzas sixteen and seventeen, that one should not presume to reach the Lord, without a proper *Guru* or *Acharya*, if he wants to be safe and sure and avoid the numerous pit-falls in the path. The term *Guru* signifies a dispeller of darkness or

ignorance (गुशब्दस्त्वन्धकारः स्यात् रुशब्दस्तन्निरोधकः। अन्धकारनिरोधित्वात् गुरुरित्यभिधीयते ॥) and *Acharya* has been defined to be one who understands and observes the rules enjoined by the *shastras* and teaches and promulgates them to others (आचिनोति हि शास्त्रार्थान् आचारे स्थापयत्यपि। स्वयमाचरते यस्मात् तस्मादाचार्य उच्यते ॥) These are the elect of God, highly advanced souls specially chosen by Him and sent down to the earth with the express object of redeeming the ordinary mortals, and the powers of salvation delegated to them are said to be even more efficacious than those exercised by Himself.

न ह्यम्मयानि तीर्थानि न देवा मृच्छिलामयाः।
ते पुनन्त्युरुकालेन दर्शनादेव साधवः ॥

"Good men are not like mere waters of sanctity or mere idols of mud and stone. These purify (only) in long course of time, but they, by mere sight". What difference does it not make between a person rushing to the Lord direct and abruptly demanding his salvation and his being gently led to Him at the proper moment by the guiding hand of His merciful messengers specially sent down to redeem the sinful and the unworthy! Will He not, in the one case, be put to some test, and in the other, admitted as a matter of course? And if it comes to a question of satisfying any test, what hope or chance, have we, frail men? Moreover, the ever-perfect Lord can have no such direct sympathy with us, as his chosen messengers, the walking Gods on earth, who though advanced in faith and knowledge, are yet our kith and kin and know our temptations, our imperfections, and our frailties, by personal experience. They will not care for our virtue or sin, if we place ourselves completely in their hands, and will procure salvation to us by their valuable and unceasing efforts on our behalf, more easily and with greater certainty and less risk, than can otherwise, be possible. That is why it has been said,

पापिष्ठः क्षत्रबन्धुश्च पुण्डरीकश्च पुण्यकृत्।
आचार्यवत्तया मुक्तौ तस्मादाचार्यवान् भवेत् ॥

"The sinful Kshatrabandhu and the virtuous Pundarika, were both freed by placing themselves under an *Acharya*. Therefore place thyself under an *Acharya*". Soorpanakha's incident with Rama, may be cited as an instance of the dangerous consequences of independent and ill-directed attempts to reach the Lord, without the guidance, the help and the recommendation of His servants.

In the seventeenth stanza, the Gopis also called out to Krishna separately and to Him and Baladeva jointly, to wake up from 'sleep', but there was no response from the Lord. This was because, they did not follow the ancient and proper path of seeking Him through His spouse and our gracious and merciful Mother, who had incarnated as Nappinnai. The principle that in resorting to the Lord for our deliverance and salvation, we should go to Him through the *purushakaram* or mediation of the Universal Mother, who is inseparably stationed in His right bosom and forms part and parcel of Himself is the most characteristic feature of the Vaishnavite religion and the highest teaching of its saints and sages. It is dealt with in the Holy *mantra* (मन्तारं त्रायतीति मन्त्रः। *Mantra* is that which saves or protects those who meditate thereon), known as *Dwaya*, which has been so sedulously guarded and handed down by the Vaishnava *Acharyas* from generation to generation, as the most secret, the most efficacious and the most meaningful of all *mantras*. Much may be written about the sacredness of this *mantra* and the very great respect in which it is held by the Vaishnavas, but I must content myself, at present, with simply pointing out that the last parting advice of Sri Ramanuja to his beloved disciples and followers was to concentrate their love and attention on the said *mantra*. It is impossible to explain the full meaning of the *mantra* or to discuss the question of *Sritatwam*, in detail, in this place and we can only touch on the fringes of the function of our Universal Mother in the economy of spiritual Universe.

(To be continued.)

The Bhagavad Gita

With an English Exposition
By K. S. Ramaswami Sastri B. A. B. L.

(The substance of the lectures now being delivered at the Students' Sanatana Dharma Sabha, Trichinopoly.)

ADHYAYA I.

(*Continued.*)

अपि त्रैलोक्यराज्यस्य हेतोः किं नु महीकृते ।
निहत्य धार्तराष्ट्रान्नः का प्रीतिः स्याज्जनार्दन ॥ ३५ ॥

(I do not wish to kill them) even for the sake of the sovereignty of the three worlds, Will I do so for this earth ? What happiness will come to us, O Janardana, by killing the sons of Dhritarashtra ?

पापमेवाश्रयेदस्मान्हत्वैतानाततायिनः ।
तस्मान्नार्हा वयं हन्तुं धार्तराष्ट्रान् स्वबान्धवान् ।
स्वजनं हि कथं हत्वा सुखिनः स्याम माधव ॥ ३६ ॥

By killing these murderous enemies sin will cling to us. Therefore we should not kill these sons of Dhritarashtra who are own kinsmen. Oh Madhava, How can we be happy through killing our own kinsmen ?

Notes.

1. आततायिनः—An *âtatayin* is one who makes a wanton and murderous attack and the word refers to the incendiary, the poisoner, the armed assassin, the brigand, the usurper of land, and the seducer of another's wife.

अग्निदो गरदश्चैव शस्त्रपाणिर्धनापहः ।
क्षेत्रदारहरश्चैव षडेते ह्याततायिनः ॥

2. Arjuna argues thus. The Dharma Sastra says, do not kill any one (न हिंस्यात् सर्वभूतानि.) The Arthasastra allows the killing of the *atatayins*. Even here Katyayana prohibits their killing if they are elderly men worthy of reverence. It may also be that they should not be killed if that would result in the disappearance of the whole family (*kula*). We may here refer to the verses.

आततायिनि चोत्कृष्टे तपःस्वाध्यायजन्मतः ।
वधस्तत्र तु नैव स्यात् पापे हीने वधो मतः ॥
Katyayana.

आततायिनमुत्कृष्टं वृत्तस्वाध्यायसंयुतम् ।
यो न हन्याद्वधप्राप्तं सोऽश्वमेधफलं लभेत् ॥
Brihaspati.

In any event we should follow the mandate of the Dharma Sastra which is higher than the Artha sastra. Then sin will not cling to us but will cling to our opponents. Yajnavalkya says.

स्मृत्योर्विरोधे न्यायस्तु बलवान्व्यवहारतः ।
अर्थशास्त्रात्तु बलवद्धर्मशास्त्रमिति स्थितिः ॥

3. The golden rule of non-resistance of evil is as fully eulogised in Hindu sacred books as elsewhere. But I have already pointed out above its application and stated to whom it is an absolute rule and to whom it is a relative rule.

4. Another meaning of the first line is this : "Sin will attach only to them the Atatayins, by killing us who are unresisting." (अस्मान् हत्वा एतान् आततायिनः पापमेवाश्रयेत् ।)

यद्यप्येते न पश्यन्ति लोभोपहतचेतसः ।
कुलक्षयकृतं दोषं मित्रद्रोहे च पातकम् ॥ ३७ ॥
कथं न ज्ञेयमस्माभिः पापादस्मान्निवर्तितुम् ।
कुलक्षयकृतं दोषं प्रपश्यद्भिर्जनार्दन ॥ ३८ ॥

O Janardana, Although these being overpowered by covetousness do not realise the sin in destroying the family and no crime in hostility to friends, should not we, who realise the harm and evil of destruction of family, learn to turn away from this sin?

Notes:

1. उपहत upadhi is an outside cause that colours our character and clouds our vision.

2. Arjuna's parade of argument is due to learning as distinguished from truth. All his objections and the fundamental wrong notions on which they are based are answered by the Lord in chapter II.

3. His main point is that only that duty which brings about a desirable fruit should be done.

फलतोऽपि च यत्कर्म नानर्थेनानुबध्यते ।
केवलं प्रीतिहेतुत्वात्तद्धर्म इति कथ्यते ॥

कुलक्षये प्रणश्यन्ति कुलधर्माः सनातनाः ।

धर्मे नष्टे कुले कृत्स्नमधर्मोऽभिभवत्युत ॥ २९ ॥

On the extinction of the family, the everlasting family-dharmas perish; and when such Dharma perishes, Adharma overpowers and envelops the entire family.

NOTES:

1. कुलधर्माः They include family traditions, observences, virtues, and graces.

2. सनातनाः means handed down from generation to generation (परंपराप्राप्ताः)

3. The word धर्म means 'that which sustains society.'

धारणाद्धर्ममित्याहुः धर्मो धारयति प्रजाः ।

(To be continued.)

Varna-Asrama-Dharma.

(The substance of two learned and inspiring lectures delivered by His Holiness Sri Sankaracharya Swamigal at Kumbakonam.)

The nature of man ever makes him desirous of fame and enjoyment of some sort or other. No one works in this world to defame himself or to obtain suffering even for a moment. Even when one does not actually aim at the acquisition of certain merit or the enjoyment of some pleasure, one's mental attitude is somehow always inclined towards such an end. But in almost all cases, suffering, of some form or other, results from most of the actions of man, although such an end is far from his aim. The natural actions of man, we have to say, often produce results not expected by him and surely never desired by him. In all matters of life connected with social or political advancement, which always aim at material ends, such unexpected results are often seen to accrue. We have therefore, perforce, to conclude that *Svabhava Pravritti* or the natural activity of man often produces unexpected results. Thus, in many cases, in material matters, men adopt the means best known to them, but do not realize the ends they have in view, whereas, in spiritual matters, the ends being placed before men, with specific means leading to them, they are not willing to adopt the means pointed out to them although quite desirous of realizing the ends. This is because of the established modes of life and the natural inclinations of man.

In every part of creation, a certain natural mode, which is known as *its Dharma*, is present in one form or another. The most natural observation that occurs to one, when one looks at this wonderful creation of *Isvara*, is that while all other created beings have no chance of committing sin, man alone has great opportunities for straying from the path of Virtue or Dharma. While every other created being acts in accordance with *its Dharma*, it cannot be considered to be capable of sinning because it has not got the consciousness of sinning and so is freed from the possible consequences thereof. So it is said to lead a natural life as opposed to the life which a human being leads in the world. The senses that are given to man are capable of being, and are being, used by him at every moment for doing acts which are dictated by his mental powers, which often render those acts sinful or opposed to *his* Dharma as a created being. The senses given to man for very noble ends are often used for very low purposes. The opportunities given to him are often misused and sins are invariably committed by man with full consciousness and so he prepares himself for the natural consequences in the due course. Even the dullest man, who has absolutely no mental attitude for many things, shows a keen mental acumen when a sinful act is involved. Just as a boy under fifteen, when his mind is pliable, requires to be constantly guided and has to have his daily life regulated in practice, so that he may become successful in later life, so also even a grown-up man has to be constantly watched and directed along the right path of virtue, in his practical life every day, lest he should fall into the wrong path and be drifted to a woeful end. Thus in the case of every human being, young or old, constant practice along the right line of virtue is very essential. This practice that every man should have in life is what is known as *Dharma*. Dharma, which represents the leading of practical life in accordance with natural laws of existence directed along the path of virtue, includes all good things done for the improvement of *Atman* for the attainment and enjoyment of true happiness in this world and eternally afterwards. So, all *Kama* or desire should be directed along the path of Dharma in-

tended for the improvement and perfection of humanity. So it is that Dharma is said to be the means or *Sadhana* for happiness or *Sukha* in the words of Naiyayikas (*Sukha-Sadhanam Dharmah*). The happiness meant here is that happiness without suffering, which is not attained as a result of *Svabhava-Pravritti*. The most important among the means required to attain the ends of Dharma are firmness of mind or *Dhriti* and regularity in life or *Niyama*. The nature of Dharma differs according to circumstances, time, place, &c. It appears in two forms always, viz., in the form of *Samanya Dharma* and in the form of *Visesha Dharma*. Dharma, both *Samanya* and *Visesha*, are intended for the uplift of humanity. Samanya Dharma includes such general virtues as are expected of all human beings, like Satya, Daya, Arjava, Asteya, &c, intended for *Chitta Suddhi* or the purification of the mind. In the case of *Visesha Dharma*, as for instance in our *Varna Asrama-Dharma* each Dharma has a particular result in view. Dharma has been taught to humanity by Isvara, through the *Sruti* or the *Vedas*. The Vedas give the *Vidhi* or the prescription for Dharma and it is on Vedic authority that Dharma regulates the conduct of human life. Hence the Sutra in the Purva-Mimamsa, the science of Vedic Interpretation, "*Chodanâlakshanârtho Dharmah*".

All reasoning requires the aid of the Vedas to give it strength. It is the *Ajna* or the commandment of Isvara, for the uplift of all creation. It has no human author and all the Six Schools of Philosophy are agreed in saying that the Vedas are eternal. Even Kapila, who had no faith in God or Isvara and so attempted to establish that the origin of the world was to be seen in *Pradhana* and not in God, accepts the authority of the Vedas for confirming his theory opposed to the dictates of the Vedas.

The value of the Vedas heard and transmitted to the world by the eternal Rishis lies in the fact that it is the fountain-head of Dharma and that it teaches all Dharma to humanity.

What is now called *Civilization* involves ever-growing change and thus it is really equivalent to loss of Dharma and not the maintenance of Dharma in full. Again, the word *Evolution* involves not a growth merely from one grade of visible life to another grade of it, but a constant growth of all creation from a lower stage to a higher stage of existence. This growth carries creation from the minutest item of creation at the lowest point to the highest Being known to exist in the highest world in the creation of Isvara. What is *Sthula* or gross and visible transcends into what is subtle and invisible, and the higher the grade of Being, the more unrealisable and *Sukshma* he becomes to ordinary humanity. This earthly gross frame in which we see the creation of Isvara is only a very insignificant part of His creation, for at the very moment we are viewing all this creation, myriads of beings in frames made of other elements in Nature are moving and working around us.

These higher, subtle and invisible beings are enabled to be so in higher spheres of activity, as beings nearer to Isvara in the current of evolution, because of the peculiar natural powers and because of their superhuman splendour which blinds the vision of man. It is in accordance with those natural powers and the degree of splendour in the Jivas that they are graded in this world and in all the other worlds, by the will of Isvara. It is in accordance with their natural powers or *Gunas* and in accordance with the differences in the *Tejas* of the Divine Light in them, that men have been graded in this world, by Isvara, into castes or *Varnas*. This gradation of human beings in the world is based on the Veda, which is the *Shastra* or the one Scripture for all the world and all the castes among men. The fact that several among men are ignorant of this fact is no bar to the fact being so. Enormous evidences are forthcoming to show that the Veda was the first Scripture in the world and that the forefathers of all the nations that inhabit the world at present were the followers of the Vedic text. By the flux of time, under stress of circumstances, the pure Varnas of Aryavarta divided off into a large number of classes, by the combination of Varnas in different ways in social life, as detailed in the Smritis, and the classes so formed fell off from the main body in the course of ages, and wandered away to lands far and near, with what habits and customs they could carry with them from Aryavarta, their first home. The original four Varnas mentioned in the Veda and declared by Sri Krishna in the Bhagavad-Gita, so freely circulating now

among many nations of the world, as having been first *created* by Him, in accordance with the *Guna* and *Karma* of re-incarnated souls, remained in Aryavarta and continued their activities.

The expression *Varna-Asrama-Dharma* is used by the Hindus in the sense in which the word "Religion" is used with this main difference, that while other religions allow conversion into them, there is no such thing as a non-Hindu becoming a follower of "Varna-Asrama-Dharma" or the Hindu religion. The followers of Varna-Asrama-Dharma do not hold, unlike the followers of other religions, that those who do not follow their religious faith are less fitted for salvation than themselves. The acceptance of Varna-Asrama-Dharma comes from birth and so one who is not in the community cannot be asked to, and cannot, accept Varna-Asrama-Dharma, as his Dharma or religion. If it is said that this makes the religion non-universal, the answer to it is that Varna-Asrama-Dharma gives every religion in the world its place in the spiritual evolution of man and holds firmly that if any one, who follows any religion in the world, follows the Dharma of that religion with firm faith in the greatness of God and in the truth of his religion, he will necessarily rise in the scale of spiritual growth and in due course be born as a follower of Varna-Asrama-Dharma in fulness of time and thus obtain all the benefits of Dharma and hence Hinduism is universal in the sense that it is not exclusive like other religions that have no place for those that belong to other faiths refusing to be converted. Varna-Asrama-Dharma is binding only on those that are born to it and it is the Duty of the followers of Varna-Asrama-Dharama to tolerate all religions in the world.

(*To be continued.*)

Correspondence.

The views of our contributors and correspondents do not necessarily reflect the policy of this Review—Ed.

Colossally Callous.

The talk of a Congress Deputation to England just now is unpractical. There is the greatest possible tension in the War-atmosphere, The impending enemy attack monopolizes or ought to monopolize all attention on the part of the British Government and Public. If the British Public is at all going to endure as a power with whom the granting or the with-holding of liberty to India lies, that Public ought now to concern itself solely with the prosecution of the war and ought not like the Bolsheviks to concern itself with any other programme.

I go further still, I say we, the Indian Politicians also ought to concern ourselves solely with the war, so far as that concerns us. What is the war situation now? Not one of the newspapers in all India except the Times of India, is anything but callous towards the present war situation. The Madras Mail set the vicious example. It exalted local programmes and endeavours above all other topics. The others had nothing to do but to follow suit and join in the fray. There has been much expenditure of satire and bitter humour which could be well relished and gratefully relished in times less stern; but now all that only provokes our ire.

There ought to be much more solidarity between Hindus and Mahommedans than there exists at present. The Editor of the Patrika danced with joy over the release of Mrs. Besant. How unseemly it was. It was like celebrating a marriage while yet a corpse and a thousand corpses are in the house. What did they do in Aligarh? They postponed the celebration of the release till the others were released. Did the Hindus show a sense of solidarity on that occasion? Did they act as if they felt that all belonged to the same house? When the Musalmans elected Mahommed Ali President, why did not all India also elect him as the President of the Congress? That would have set the seal of unity, not merely of union, upon the political relationship between the two communities.

No doubt, now in spite of the Hindus' failures the Musalmans march side by side with them, but that is because till now their prospects were rather dark. Now, however, greenness is coming to view on the smitten tree. And let the Hindus behave respectfully towards the Musalmans. And in order that they may be respected by the Mussalmans, let them be united amongst themselves, let them perceive the great danger that threatens the Hindu community in the disrupting movements that *the New India* provoked and that *the Justice* represents. Let them not be under the hallucination that the division of opinion touches only the region of politics. Perhaps few of the leaders have noticed—being so callous—the delicate suggestion of the standard-bearer of the vanguard of Christianity in the Hindu ranks, Mr. O. Kandasami Chetti, in his paper. "The Social Reform Advocate". He suggests that now, since the non-Brahmins have forsworn the leadership of the Brahmins, the next step is the embracing of the Unitarian form of Christianity, which has the closest resemblance of any form of that religion to the Hinduism of the Non-Brahmins and to the genius of the Dravidian race. This sudden passage from the indifferent attitude towards Hinduism to withdrawal from it and perhaps also to antagonism to it, is something serious and alarming. The alarm shall not frighten us, however, but keep us on the alert, working betimes to ward off the danger. Hinduism shall not be lost amidst these dangers any more than the star is lost amidst the jaws of the clouds.

Hindu Colleges are the need of the hour; and the Kshatriya department in it shall for the present be the most important of all. 'Japan is ready and only awaits the signal.' So runs one of the telegrams of a day or two back. 'Japan is ready'—is it a theme of joy or sorrow for the British Empire? An everlasting stream of comment may well forth from that single simple sentence. Why is not India ready? India is a mere cipher? According to Mr. Gandhi, India ought to stand for valetudinarian right and not might right. He is too apprehensive lest the might should vitiate the right. Mr. Lakshmi Narayana in the 'Hindu' alleges that Gandhi, Tilak and Besant are the real leaders of India. What Mrs. Besant stands for, nobody knows, least of all herself. Let that go. Tilak stands for Karma Yoga, as he sees it preached to Arjuna by Shree Krishna on the battle-field of Kurukshetra. Gandhi stands or sits for passive resistance. Mr. Lakshminarayana becomes un-intelligible to me here. Perhaps Gandhi proposes the thesis, Tilak the Antithesis, and Mrs. Besant the synthesis (or confusion and eclecticism etc). Here is subject matter for revelry in misunderstanding.

The fame of Hindu monkery and Buddhist nunnery should give place for a while to a new fame for gunnery. That is the need of the hour. Japan's brilliance reminds us of the Japanese match-stick; and the swift-perishing light of that stick portends to me the swift end of that empire which is conducted on pure commercial principles, without even the gilding of Kultur. But this is not to offend our transcient ally but to speed her up Godward Ho in the spirit of Sir Rabindranath.

Men are afraid now to enter the Indian Defence Force, because they are apprehensive lest they should really be called upon to enter the ranks of the firing line. Let Hindu Colleges be started with the compulsory Kshatriya department attached to it. Let technological institutes be opened to instruct in the preparation of fire-arms of all sorts. Let all the students be trained there. It is the training which will gradually remove their fears, which will gradually give them a taste (not a wicked or bloodthirsty or capricious) taste for those operations. And they will respond to compulsory calls even.

Acute submarinism would be the order of the day throughout the approaches to England and France. Why should our Mr. Tilak and other heroes perish there *uselessly*? Why should our talking and thinking men go and perish there? Food is getting short there, why should our men go and make it shorter, however infinitesimally? Mr. Tilak and others would be more welcome in England, if they were edible (for food is what they want there), or if they were at least warriors or strategists in open warfare.

Instead of going there, it would be much better, if the old Indian veterans could be got hold of and persuaded by Mr. Tilak and others to instruct our men in fighting and if the Government were persuaded at least to suspend the Arms Act. There is no use in approaching England. Mr. Wadia says that they in England and Europe are fast becoming spiritualist. It may be so, for the sudden transitions to which the European Mrs. Besant's life has been subject, proves that it is possible. But I do not see any use in the change. Mrs. Besant, tho' spiritual, is yet the richest-dressed 'Hindu'(?) Widow that ever has been. She dares, she is not ashamed, to say that she was entitled to moderate her tone, when she had been released and that she was entitled to be brutal when she was threatened. Is this spirituality? 'I am free, though my Ali Brothers are not. And I shall *calmly* plead for them, though I pleaded *furiously* for myself. Hebraism shall be on my own behalf, and I shall practise Hellenism for others'. Is this spirituality?

I do not believe in the sudden conversion of Europeans into spiritual minded people. The feeling is sensuous, just a drop of pessimism in regard to their civilization. Whoever wins eventually, will brush aside this pessimism. The party that loses will be gnashing its teeth continually, till it wreaks it revenges.

Therefore, for liberty and the British Empire against Germany, for liberty and India against British predominance, for safety of Hinduism against disrupting modern influences I appeal to Hindus to unite and learn the practice of arms. If it be asked on what basis they are to unite, the obvious answer will be on the platform of Hinduism. In this connection the Apa Keerthanams of Thiagaraja are very relevent. A few months ago, he fell very foul of Shree Shankaracharya, who he said in derision, could not have floated, e,g., the cotton companies of Bombay. I hope that the sin he committed that day is not inexpiable, that the ignorance he betrayed that day is not incurable, that the passion that actuated him then will not actuate him for ever. Regarding his recent performance in reference to comprehensive diners and drinkers among Brahmins, I have nothing but admiration for his out-spokenness and nothing but gratitude for the pointed attention drawn to the dark sides of the picture.

In all the reverberating tones on the part of the Dravidians, I can detect no tone more earnest, more far-reaching than this—regarding the Brahmins, who 'senseful roll in a senseless sty'. Now only has that movement become a really, an earnestly Protestant movement. I hope that that will have a salutary effect—that it will provoke a counter-reformation, within the ranks of the steadfast and the sublime highmindedness and superiority to sordid interests will resume its throne in the hearts of the Hindus. The alliance with Mrs. Besant has deepened the contempt of all the classes for the Brahmins: it is well that the Brahmins prove that they can get on without her.

Therefore (1) let pure Hinduism be taught again and let the alliance with Theosophy be conclusively dissolved.

(2) Let Hindu Colleges be established.

(3) Let a Kshatriya department be opened in each College.

(4) Let the Hindus thus form a strong organism, strong enough to be respected by the Mussalmen as worthy allies and brethren.

(5) Let Hindus and Mussalmen feel the woes of each other as their own and

(6) Let the present 'National' education movement inaugurated in Madras by Mrs. Besant, Mr. Arundale and Mr. Wadia be obstructed in all possible ways.

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